Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh

Year 29 June 2025 Issue 12

Cover Page

The cover page of the June 2025 issue of Vedanta Sandesh is a beautiful picture of an awesome & beautiful bird of India - the Indian Paradise Flycatcher (Terpsiphone paradisi). Locally called Dudhraj, it is the state bird of the central Indian state of Madhya Pradesh.

The male turns into milky white within a span of 2-3 years and is indeed a showstopper. The first time anyone sees it is indeed stunned. Initially the male is of cinnamon color, but after few years morphs into milky white. It has long tails or streamers, and when it flies then it looks like gliding. It has a glossy bluish black head with blue ring around the eyes. The females are of cinnamon color and have a shorter tail. This bird is found all over India generally in wooded forest areas near some water-body. It is locally migratory within the country.

This photograph was clicked by Poojya Guruji on the outskirts of Indore in April 2025.

Om Namah Shivaya

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Vedanta Sandesh

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Editor

Swamini Samatananda Saraswati

Vedanta Sandesh

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अज्ञानसर्पदष्टस्य
ब्रह्मज्ञानौषधं विना।
किमु वेदैश्च शास्त्रैश्च
किमु मन्त्रैः किमौषधैः।।

For him who has been stung by the serpent of ignorance, the only remedy is the knowledge of Brahman. Of what use are the Vedas and the scriptures, mantras and medicines to such a victim of poison?

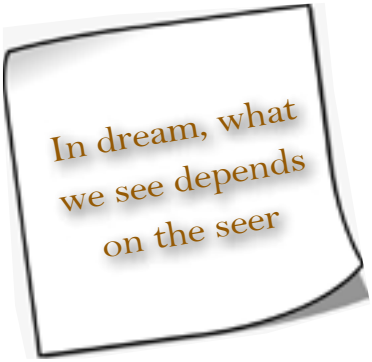
Vivekachoodamani - 63

Message from Poojya Guruji

Believe it to See it

hould we first see something to believe in it, or first believe in something to open the gates of its direct realization. This is an extremely important question and normally the scientists prefer the former proposition and the adhyatmic vouch for the latter.

The Two Vada's



When it comes to some existing 'objective' facts then seeing first is the rule of the game, but when it comes to subtle aspects of life, then the latter is the way to go. For this we need to first understand one more truth. Do we see the creation because it is there or do we see the creation because we are seeing it. This is discussed as 'Drushti-Srushti Vaad' or its opposite - the Srushti-Drushti Vaad'.

Drushti-Srushti Vaad

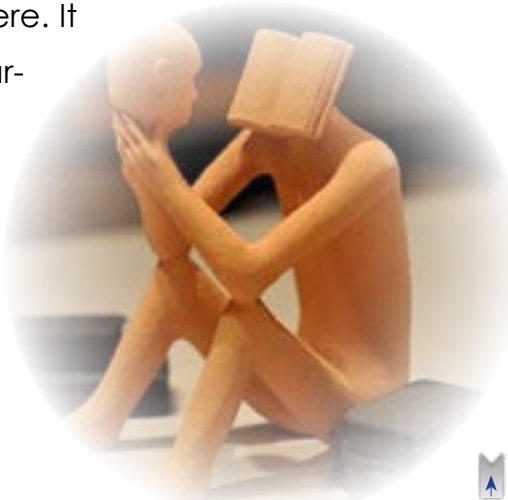
The Drushti-Srushti Vaad means that like in our dream the creation depends on the seer. It is the projection of the seer. It is

only in our minds and has no external existence. It is a personal world and lasts only till the seer is engrossed & fascinated by what he/she sees. Once the person gets up, it is no more. The person may revel in its memory for some time, then it fades away because the world outside overtakes our attention and importance. As though God has given our Dream-State for this comparison and appreciation that our 'world of experience' can be a personal creation and literally a world of imagination. As long as the dream continues so long it is so very real, but after 'waking-up' it slowly fades away and we just smile it away. Some thinkers say that this waking state has so many parallels with our dream state

that basically it is also a bigger dream. That which comes & goes is all anitya and is thus a dream. Even here one thing gives joy to one and sorrow to the other, because perceptions depend more on the values of the experiencer. All teachers of Vedanta and non-dualists come in this category. They appreciate what is around but no dependences or aversions.

Srushti-Drushti Vaad

The other proposition if that of Srushti-Drushti Vaad, which says that the creation is very much there. It is real, it came up at a particular point in time and will continue to exist. We see it because it is



there. Most of the scientists fall in this category. They observe, explore and even dissect the things around. In the process they discover various facts about the creation and design better technologies depending on their discoveries and help humanity too. However the truth for them lies yonder and not within.

Vedanta believes in Drushti-Srushti Vaad

As Vedanta which follows the former proposition all its sadhanas depend on that basic understanding that mind is like a projector and depending on our values & vasanas we project our world. Now if we base our sraddha on

the fact that basically 'I' the Atma is full & transcendental - the so called Brahman, and the world is as per our Guna's & Karma - then we are empowered to create a world of our choice. If we wish to divinize the world around then it just depends on our deep heartfelt perceptions. Then alone such statements make sense that 'We shall see it if we believe it.'

Sradha becomes extremely important

Our belief basically negates the remnants of the earlier Vada, that the world is real, and thus it starts tremendously empowering us. We could be afraid of something and later can just root out that fear completely. Such is the power of this para-

digm shift. This not only pertains to what we see outside but ultimately it is relevant to our identity and truth. We can live as a limited & perishable entity or wake up to the time-less and the transcendental. Indeed this is revolutionary and definitely a fact - that we can see whatever we believe in, and the story starts with our belief. Believe it to See it.

Om Tat Sat

DRIG DRISHYA VIVEKA

Swamini Samatananda

Shloka - 31

भिद्यते हृदयग्रन्थिः
छिद्यन्ते सर्वसंशयाः।
क्षीयन्ते चास्य कर्माणि
तस्मिन् दृष्टे परावरे॥

By beholding Him who is high and low the fetters of the heart are broken and all doubts are solved and all his Karmas (activities and their effects) wear away.

DRIG DRISHYA VIVEKA

Sangati:

The 31st verse is the concluding and culmination verse of the journey of discrimination between the Seer and the Seen. So far the Revered Acharya has talked about all aspects of vedantic teachings. It has been revealed that the problem of samsara is the non-discrimination between the real and unreal.

At the subjective level it is the non-discrimination between the real seer and the unreal seen. At the objective level, the non-discrimination is between the real Brahman and the unreal naama roopa prapancha. So there is an anyonya adhyaas-superimposition between the seer and the seen. If the cause of samsara is non-discrimination then the solution has to be discrimination or separation.

But the nature of this discrimination is not physical, but in terms of understanding. 'I' the chit Swaroopa in the body-mind-complex has to be separated in the mind. And at the objective level, one should see that sat is the reality, which is in and through all the nama roopa prapanca. Having thus discriminated at the subjective and objective level, most importantly

one needs to see that the chit inside alone is the sat outside. Sat and chit are two different words but they refer to one and the same Brahman or Atman. And therefore, I, the sat cit atma, is the satyam and the body mind complex as well as the world outside, both are mithya. In this way the Acharya compassionately unfolded the process of discrimination step by step.

However, mere intellectual discrimination isn't enough. It must be assimilated deeply to dismantle our habitual identification with the body. That is why having discovered the truth of the Self by the process of discrimination between the Seer & Seen one then needs to overcome habitual identifications and bring about a deeprooted assimilation of the Real

Self by the practise of nididhyasan. To overcome this habitual identification, the Acharya then prescribed prolonged nididhyasan as contemplation and meditation. As part of this practice, six types of samadhi abhyasa (meditative practices) were prescribed. The fruit of such diligent practice is the attainment of both jivanmukti (liberation while living) and videhamukti (liberation after death). This fruitful blessing is the subject matter of the 31st shloka directly quoting the Mundaka Upanishad mantra.

Bhidyate hriday granthihi chhidyante sarva samshaayaaha:

The text explains that attaining an understanding of this knowledge and directly awakening in it (aparoksha gyana) leads to the dissolution of ignorance and moha born shackles (hridaya granthi). Hriday granthi is the term used in the Upanishads which is described as shackles or fetters in the mind that binds one to the body, brings about a mistaken limited identity and leads to a constant seeking in the world outside. To capsulate it in three terms the Upanishads reveal this Hridaya granthi as 'Avidya-kaam-karma'. Ignorance of the Real Self leading to a delusion that I am a limited being and therefore a need to attain fulfilment from the materialistic world

outside thus leading to desires and then desires being fulfilled by karma. This alone is the mental knot or hriday granthi. The realization of one's true nature as Brahman by discrimination this knot is eliminated, leading to the negation of ignorance, the resolution of all doubts (chhidyante sarva samshayaha), and the eradication of karmic consequences (ksheeyante chasya karmaani).

Ksheeyante chaasya karmaani:

Consequently, at the time when an enlightened one leaves this mortal body, their karmic "bank account" has a nil balance. He is liberated from the bondage of the three types of Karmas. Sanchit karmas (accumulated), prarabdha (current), and agami (future) karmas. While sanchita karmas are completely destroyed

and agami karmas are avoided through this knowledge, prarabdha karmas remain but are perceived as insignificant by the enlightened one. The individual views suffering and challenges through the lens of their true self, rendering them devoid of any impact.

There's no longer a need for a new individuality. From the ultimate perspective, they merge with Brahman. This grants freedom from the shackles of birth and death which is videhamukti.

Tasmin drishte paravare:

All these profound results stem from "tasmin drishte paravare" Here, "paravara" refers to Brahman, which manifests as both 'cause'-the param- the unmanifest and effect-avaram i.e. the manifest in the transactional realm. From the

absolute perspective, Brahman transcends both cause and effect (karya-karana-vilakshana svayam).

Having directly seen that is aporaksha gyan of the Self as Brahman. The realization that "I, the ever-experienced consciousness, am Brahman" is the direct awakening that ultimately leads to moksha.

In this manner through this text the Revered Acharya comprehensively addresses the problem of samsara, its solution, and its ultimate outcome.

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How to Realise Him

P.P. Gurudev
Swami Chinmayanandaji

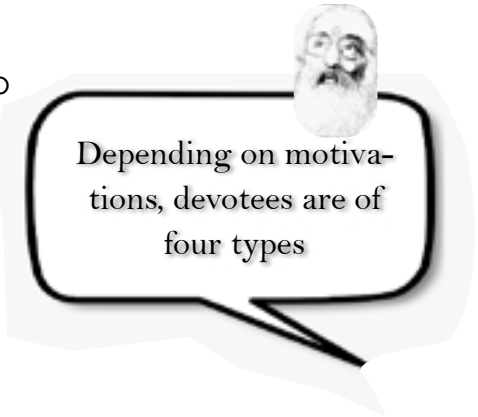
The Art of Man Making

In the last talk we were told by Krishna that "those who are devoted to Me alone can cross over this Maya-power of illusion". To be devoted to the Self is the way to reach the Self, and thereby to end the magic enchant-ments of the power of illusion in the mind.

This devotion as an emotion expresses itself differently, depending upon the mental makeup of a person and the motives, if

any, in his heart. Accordingly, Krishna classifies devotees into four types.

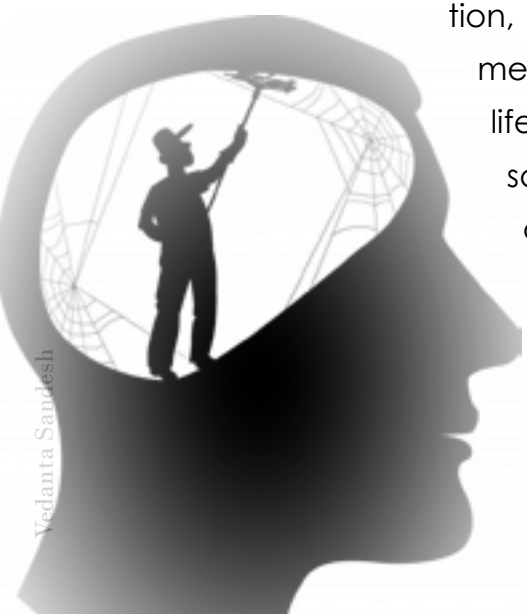
The Lord says, Four types of virtuous men worship Me, O Arjuna-the dissatisfied, the seeker of knowledge, the seeker of worldly happiness, and the wise, O best among the Bharatas. All men, whether intelligent or dull, whether happy or unhappy, sometime or the other turn their attention to Him. A few never; but the majority does. These devotees can be classified into four types because they differ among themselves due to different motives they have for their devotion.



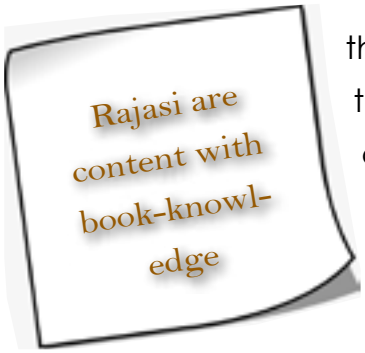
Sattwic people, who have studied the science of spirituality and have become

clear-thinking and contemplative, find even the best of situations in the material life empty, joyless, meaningless. They are the "dissatisfied". Worldly successes and their finite joys are not satisfactory to them. They seek that which is Eternal, Imperishable, which is Bliss Absolute. They seek the Lord, with all their heart.

Rajasic people, restless with their wonderment at the universe and man's apparent purposeless life, strive to question, read, understand the meaning and mission of life. These people are fully satisfied with information and book-knowledge. They have no impatience with the imperfections of life;



Vedanta Sandesh



theirs is an inquisitiveness to know what are the conclusions of the scriptures. They are fully content with the scholarship and erudition, their ability to quote chapter and verse. These devotees Krishna classifies as "the seekers of knowledge".

Tamasic people are the third type of devotees. They have neither the sensitive minds of the Sattwik to feel discontent with worldly life, nor the dynamic restlessness of the Rajasic to feel an urge to know. Tamasic men in their indolence and slothfulness, in their dullness and langour, invoke the Lord only for asking, requesting, petitioning, begging for some paltry material objects of pleasure and joy. They are rightly called the "wishers

of wealth", seekers of worldly happiness.

The fourth type of devotee is the "wise" who has awakened to the State of God-consciousness, and thereafter, he lives in perfect identification with the Self Divine.

In thus classifying the devotees, the Lord does not make any distinction between them. These types represent the grades of their inner evolution. The baser minds, in their tamas (indolence), cannot see any other purpose in life than sense-enjoyments and so approach the Lord, begging for wealth and happiness. When slightly more progressed, the de-

veloped minds, in their rajas (restlessness), strive to study and understand the logic of life and the rhythm in the cosmos. When highly evolved, the mature minds, in their sattwa (peace and contemplation), feel dissatisfied with even the best in life and seek to experience the Self. The ones in whom evolution is fulfilled, who rise above the ego to live in God-consciousness are classified as "wise". They transcend the three gunas, meaning the mind and so they go beyond Maya.

In order to emphasise that the State of God-consciousness, reached by the wise, is indeed the highest, Krishna declares, Of them, the wise man, ever steadfast, with constant devotion to the One, excels; for, supremely dear am I to the wise, and

he is dear to Me. In a continuous unbroken stream of love, the wise man lives in perfect identity with the One Self in all and he excels all others.

Love is measured by one's identification with the beloved. The wise man has total devotion to the Self, meaning, he has discovered his total identification with the One Eternal Self. He has awakened to the God-consciousness. Such a love supreme is the highest devotion. And Krishna extols the wise, and says "he excels".

In order to show the complete identity between the seeker and the Self, in such a total devotion and love, Krishna says in this verse, "for supremely dear am I to the wise", "and he is dear to me".

The Art of Man Making

When a river reaches the ocean, it loses its identity and becomes one with the ocean. In the same way, when an individualised ego, through meditation, realises the Self, that individual ego ends, and it becomes the Self, the Supreme Infinite Consciousness.

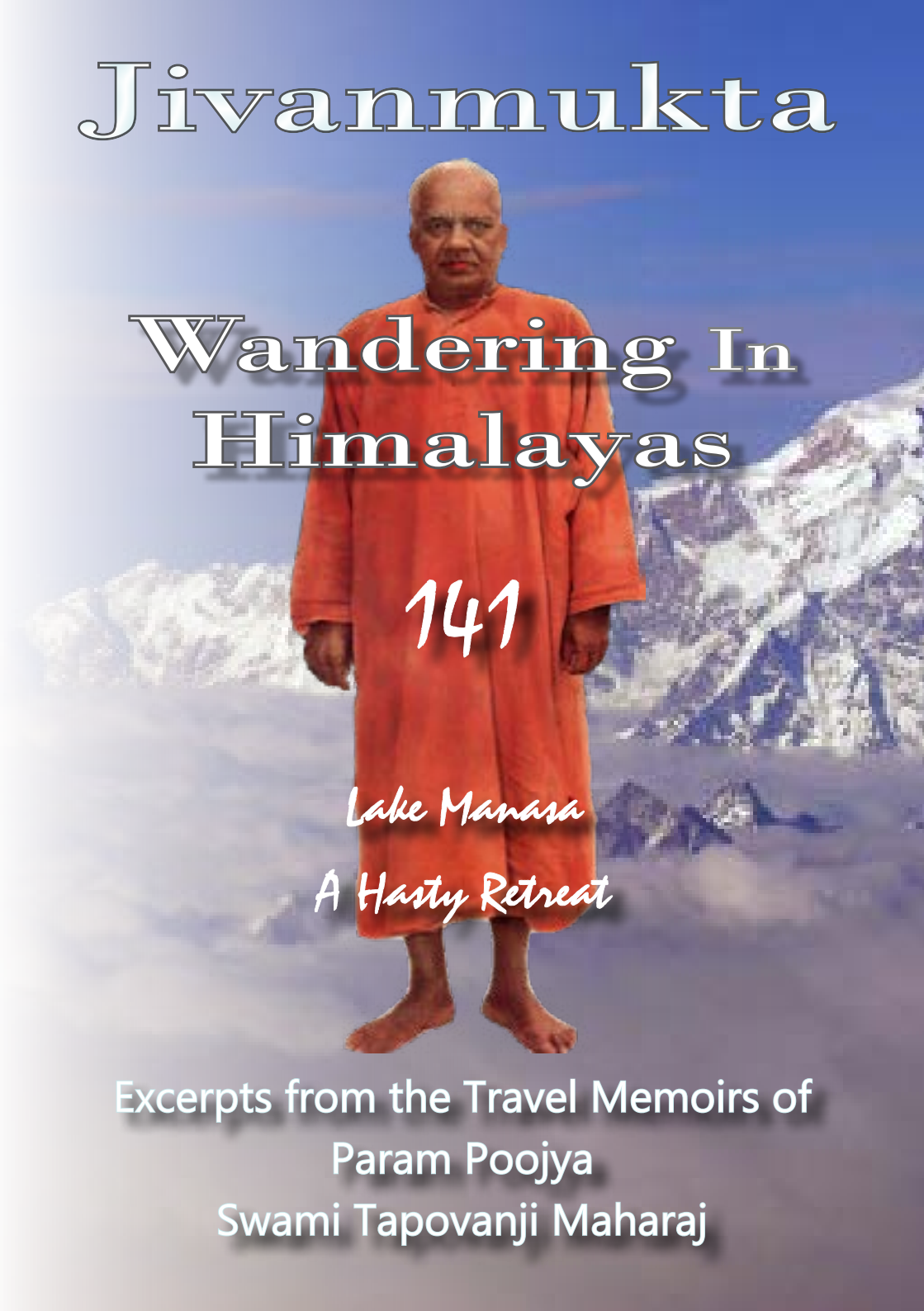
When a dreamer awakes and becomes the waker, no part of the dreamer can smuggle itself into the waking state, nor can the dreamer survive and assert in the waking state. Dream and waking are two distinct states of consciousness: either you are in the one or in the other; you cannot be in both at one and the same time.

Similarly, when the ego ends and one experiences the State of God-Consciousness, the ego and its world of multiple objects must end, and the One Self alone shines there in

splendid effulgence. The egocentric limited individuality ends and rediscovers itself to be it awakens into the realm of pure Consciousness, the ultimate Reality, the State of "Krishna-Consciousness".

The differences between the ego and the world, between man and God, all end. Man, world and God all merge into one homogeneous mass of Bliss, the Great Grand Ground upon which the universe was seen projected by the mind in its delusion Maya.

Jivanmukta



Wandering In Himalayas

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Lake Manasa

A Hasty Retreat

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

That evening we all reached the famous marketing place Taklakote Mandi, about 25 miles to the south of Lake Manasa. Although it is situated on a lower level than Gyanima, it is a very busy place where a large number of foreign merchants congregate to transact business with the Tibetans. Lamas, too, are found here in large numbers. Climbing a mountain, I visited the

lamasery called Similing. I also met a local potentate bearing the title Jungbhang, who wields power of life and death and is designated by the local population as King. I rested two days at Taklakote as the honoured guest of the merchants. On leaving the place our plan was to cross the Lippu Pass and proceed to Rishikesh via Almora. The highest point of the pass (17,000 feet above sea level) is situated only seven miles from Taklakote. Once crossed, Indian territories and wayside village came into view.

On August 24, soon after breakfast, we set out from Taklokate in the direction of India.

It was on July 18 that we had started from Badrinath on our upward journey. For six or sev-

en days we had travelled over Indian 158 territory and on the 25th we actually set foot on Tibetan soil. Thus, for one full month, from July 25 to August 24, we had been moving about the strange land of Tibet, camping wherever we like and starting again whenever we chose. Now we affectionately bid good-by to Mother Tibet and set out on our downward journey. Every step took us farther and farther away from her, but my mind kept returning to her. To me Tibet appeared as the treasure house of beauty, having attained a climax of tranquillity, grandeur, and holiness.

The cold season that year had been unattended by heavy rains. Naturally, the Lippu Pass was mostly free of snow, and we were saved from many hardships. During

my first journey I crossed the pass with great difficulty due to physical ailments and because of heavy rainfall. On this occasion we were able to cover 90 miles from Taklakote to Dharchoola in ten days. We rested for four days as guests of the head of a Ramakrishna monastery (Mutt). From there to Almora the distance is about 100 miles. We reached Veninag, a few miles above Almora, in five or six days. During my previous journey, I had taken over a month to reach Almora from Taklakote.

At Veninag I parted from my companions to let them go to Almora and there take a train to Rishikesh. I preferred a journey on foot. I followed another route, walking

all alone along the mountainside. On the second day I arrived at a holy place called Vageswar, in the Sarayu Valley. My solitary journey through beautiful forests was a source of great pleasure. Without distractions of any kind, I moved slowly and joyfully forward. I spent a week at the temple of Vageswar, on the bank of the Sarayu. There I met a large number of sadhus who were passing their days in that holy place.

Leaving Vageswar I walked over several beautiful mountains and through forests and villages, reaching on the ninth day Karna Prayag, where the Alakananda and the Pindara merge their holy waters. Rishikesh is about 100 miles down from Karna Prayag. I was familiar with this route and now moved slowly forward, resting for considerable pe-

riods at beautiful places on the way, reaching the Rishikesh temple in the holy month of Karthika (October-November). Thus my second journey to Kailas, quite unexpectedly undertaken at the will of the Lord of Kailas, came to a happy end without serious hardships.

STORY
Section

Raikva – The Cart Driver

From Chandogya Upanishad

Long ago there lived a king called Janashruti. He was knowledgeable, pious, charitable, and he cooked food for all in his kingdom. He believed that he was the greatest patron and that there was no one else like him. He used to measure his merit by the amount of gifts and money he distributed. He had also mastered the languages of birds and beasts.

Raikva – The Cart Driver

One night he lay in the upper storey of his palace, enjoying the beauty of the evening twilight. He observed two swans flying past, all the time conversing with each other. One of them said, "Don't you see the bright band of light that proceeds from the King Janashruti? Beware lest you cross the flaming light of his fame and get yourself burnt. You must know that today there is none as famous as he for abundant charities." Swift came a reaction from the other swan. "Goodness gracious! You speak as if this Janashruti was greater than Raikva the cart-puller! The king is but mad after name and fame. It is these that drive him to action. With all his charities he is ever restless. He hankers after praise." The first swan was taken aback and asked: "Who is this Raikva who is just

a cart puller yet is greater than the great Janashruti?"

Thus the king overheard the two swans as they flew out of sight and night closed in on the city. But the king was restless. Raikva's name began to haunt him. "I must find this man little known to fame but one who is at peace with himself and with the world," he said with determination.

The king Janashruti then dispatched a servant to find the great-soul. It was not an easy task, but with lot of difficulty the servant found Raikva who sat scratching himself under a cart. The servant asked him whether he was Raikva. "Yes, I am," was the quiet and dignified reply. The servant went back to the palace and reported to Janashruti.

Janashruti made elaborate preparations

and went to Raikva with six hundred cows, a chain of gold and a mule-driven carriage. He offered them all at the feet of Raikva and said, "Sir, be pleased to accept all this and teach me spiritual knowledge." Raikva's snapped back, "Take back the chain and the carriage and the cows! Knowledge of the Self is not for sale!" Janashruti went back and returned after a while, this time with a thousand cows, a chain of gold, a mule-driven carriage and his own daughter to be offered as wife. He offered all this and prayed that he may be taught the higher truths of existence.

Raikva was not moved by the gifts. But he was moved by Janashruti's persistence and sincerity. One who has these

two virtues is eminently suited to be a perfect disciple.

Raikva said, "In this creation there are many elements which are worshipped as gods. There is the wind that sweeps everything. The fire burns up whatever comes in contact with it. There is also the vital breath which activates a living being. But all these are moved by the Spirit within. This Spirit is not created by anyone. It exists by itself. And yet it creates and sustains the creation. Thus the entire creation is a complex instrument that is carrying out its work at the behest of the Spirit."

"O king! Have neither pride nor vanity for the charities that you dispense. Go thou, great king, to thy palace. Give but not with pride. Give generously but not with egotism. Give freely but not with an eye to fame. Give but

not as something that is yours, but as something given to you by the Spirit for giving to others. He who sees this truth becomes a seer and to him nothing is wanting and he becomes the enjoyer of things."

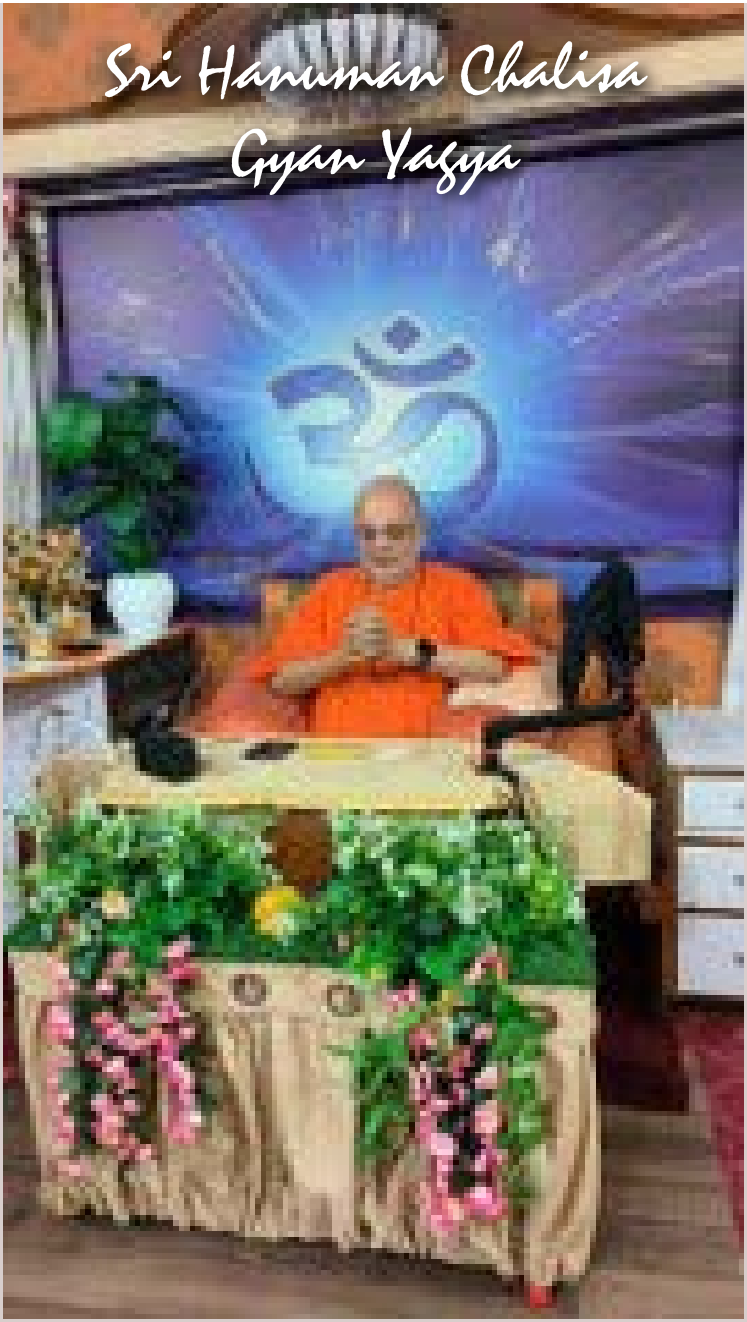
The king was extremely satisfied with these words of wisdom that came from Raikva. While departing he gave a thousand milch cattle, numerous gold coins and chariots, and his own daughter in marriage to Raikva. All these Raikva did not reject this time.

Thenceforth, the village came to be known as Raikvaparna, named after the philosopher of the cart.

Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

Ashram News



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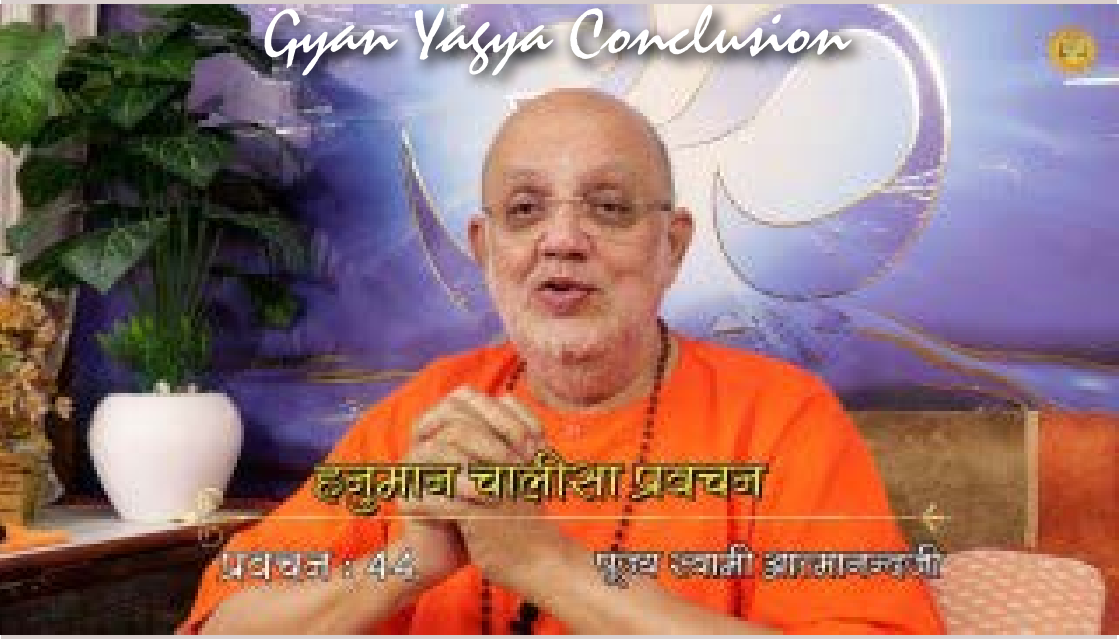
Hanuman Chalisa Gyan Yagya Conclusion



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Hanuman Chalisa Gyan Yagna

By

Poojya Guruji Swami Atmanandaji

All 45 Talks Published

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Vedanta Sandesh

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Online Vedanta Class

On Tattva Bodha

By P. Swamini Amitanandaji

Every Saturday (4.00-5.00 PM)

on Google Meet

Online Weeekly Satsang

Pravachan (Gita 7), Chanting & Meditation

By P. Swamini Samatanandaji

Every Sunday (4.00-5.00 PM)

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Internet News

Talks on (by P. Guruji) :

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Gita / Upanishad/ Prakaran Granthas

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